DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D & C 121:45)

DECEMBER 1986 SALT LAKE CITY, UTAH VOL. 3 NO. 2

THE NAUVOO DOCTRINE
ON PRIESTHOOD
IN LIGHT OF
ALMA CHAPTER 13

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[The] Priesthood . . . is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed form heaven.

Its institution was prior to the foundation of this earth . . . . . It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time.

Joseph Smith — TPJS 166–167

The Nauvoo Doctrine
on Priesthood
in Light of
Alma Chapter 13

— 1 —

by

Fred C. Collier

Understanding the institutional and theological developments of the Nauvoo period is like beholding a beautiful tree whose many branches all stem from the Priesthood. It is difficult, therefore, if not impossible, to fully comprehend the Nauvoo period without a basic understanding of the Priesthood itself. Once we understand the Priesthood, we begin to comprehend its creations — chaos gives way to order, and suddenly the symmetrical beauty of the entire Nauvoo period comes into sharp focus — each piece of the puzzle bears witness of the whole — and the whole witnesses of its many pieces — it truly becomes the undeniable truth bearing witness of itself.

After we become acquainted with the Prophet's doctrine, we will return to the Book of Mormon with new insight, whereby other important connections to temple work will be discovered. Through an

understanding of the Priesthood, light will be shed upon the structural hierarchy of the Church of Christ, as well as that of its counterpart — the Church of the Firstborn. By this means we can better understand the relationship between them, and other problem areas of the Nauvoo period will also be brought into the light. This will especially be true of the succession crisis of 1844.

As much as there has been published on the subject of succession, yet to date, an accurate exposition of the Prophet's doctrine has never been produced. Indeed, the writings of many (especially the writings of those who have attempted to deal with all the facts) have only served to make of the subject a muddled mess. This has tended to cast the Prophet in a bad light — leaving the subtle impression that he was an unstable fool who was forever changing his mind. The source of confusion for these historians is their blind spot — they fail to recognize that the Prophet's doctrine on Priesthood covered the structural Hierarchy of two different organizations — the Church of Jesus Christ of Latter-day Saints, and the Church of the Firstborn! In this condition of ignorance, they either force the facts, or leave the subject in a state of confusion — leading one to believe that succession, in accordance with circumstances as they stood at the death of the Prophet, was a matter of mere happenstance.

Becoming acquainted with what the Prophet did will not, in itself, reveal the principles of succession — we must also become acquainted with the reason behind his methods — we must learn about the law of succession as it pertains to each order of the Priesthood, and recognize each office for what it is.

The Signs and Tokens of the Priesthood

The scope of the Prophet's doctrine encompassed at least five different orders of the Priesthood. Four of these are represented by the Signs and Tokens as they are given in the Endowment. There are two Signs and Tokens representing two different orders of the Aaronic, and two others representing two separate orders of the Melchizedek Priesthood.

The first Token of the Aaronic Priesthood represents that order of the Lesser Priesthood which exists in the Church of Jesus Christ, while the Second Token is higher, and represents the ancient Patriarchal Order which was established in Israel at the time of Moses — this ancient order serves as an appendage to the Church of the Firstborn.[a]

Its possession was restricted to the lineage of Aaron and succession to its presiding office was hereditary and rightfully belonged to the priestly heir of Aaron, with no attending requirement for councilors.[b] This is in contrast to that order commonly held in the Church of Christ, where, rather than lineage being the factor, a Presidency composed of at least one High Priest in the Melchizedek Priesthood, with an additional two counselors is required. There are other responsibilities associated or appended to the Ancient order which are not required of that order established in the Church of Christ. This would include such things as the offering of animal sacrifice.[c] It may be safely said that the ancient order more than comprehends the authority of its counterpart, as the authority through which both orders are to be created in our day was restored by John the Baptist, who was the Levitical heir or Firstborn of Aaron.

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[a]D&C 84:18 [b]D&C 107:76 [c]D&C 84:31, 13

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In accordance with its name, the First Token of the Melchizedek Priesthood represents the Priesthood of the Son of God — not necessarily all Priesthood which the Savior ever held — but specifically that order of Priesthood through which Christ's Church was to function. This Apostolic Priesthood was restored in the month of June, 1830 (three months after the organization of the Church) through the angelic ministration of Peter, James and John. Its genealogy is given in the 84th Section of the Doctrine and Covenants, where it is traced back to Abel, who received it "by the hand of his father Adam".[d] Excepting for the office of Church Patriarch, this Priesthood is not Patriarchal in nature — it is therefore more of a Gentile order, in that its possession is not restricted to the House of Israel. It is truly a Priesthood instituted for the "Fatherless" — or converts of the gospel, who are, as far as the Priesthood is concerned, without parents. Its function is a preparatory school, given in preparation for adoption into the Family of the Father.

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[d]D&C 84:6–16

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The Second Token of the Melchizedek Priesthood represents a higher Priesthood than the first. As is evident from its description, it represents the ancient Patriarchal Order of the Melchizedek Priest-

hood or the Priesthood of God the Father. Its proper name, as it was known anciently is the *"High Priesthood of the Holy Order of God"* and it was restored in the Kirtland Temple by Moses, Elias and Elijah! The genealogy of this Priesthood is given in Section 107 of the Doctrine and Covenants, where it is traced back through the chosen line to Seth, the birthright Son of Adam.[e] This Priesthood is the authority through which the Church of the Firstborn is created and governed, and through which its ordinances are administered in the Temple. The Fulness of this Priesthood is in essence a complete union of mind and will to God, irrevocably sealed by an oath and a covenant — it is truly the authority to act for God!

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[e]D&C 107:40 – 52

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It was the Prophet's original intent, that each of these four different Priesthood Orders should have its own temples, wherein its particular Sign and Token would be given in conjunction with the accompanying Endowment which belonged to it. Each order would have its own peculiar endowment, entailing a unique set of bylaws, obligations and covenants, along with a theology which rightly belonged to its Priesthood.[f]

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[f]*JD* 10:309; *TPBY* 12 – 28 – 45; 1883 Minute Book of the Salt Lake School of the Prophets, Aug. 2, 1883; HDC, SLC, Ut.

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In accordance with the original plan, the various stages of the Endowment were to be established for the express purpose of *Segregation* — to separate the people in accordance with their own individual state of development in the *temporal* and *spiritual* principles of the Gospel. Every novice would commence at the beginning, with baptism and confirmation. If their enthusiasm for the gospel continued, they would be initiated into the lowest order of the Aaronic Endowment and instructed more perfectly in the preparatory Gospel. Through faithfulness, their knowledge of the Kingdom would continue to grow — line upon line, precept upon precept — their minds would progressively expand, as they advanced through the various stages of the Endowment.

In like manner, their status in the Kingdom would also rise. As they ascend the ladder, they become increasingly more personally involved.

Cheerfully they entail upon themselves higher and higher covenants and obligations, and after each endowment they are given a time of probation to prove themselves faithful to the principles upon which each desired blessing is predicated.

The Kingdom was to be so structured, that by its very nature, it would stretch out every willing recipient. From least to greatest, it would develop each individuals character to its fullest potential — at the same time, offering as it did so, the hand of fellowship along the way. Every man would have his own tutor — a father in the Priesthood — the Spirit of God and the Keys of divine revelation.

The earliest source to demonstrate that the Endowment was originally intended to be broken up into four segments comes from a document which the Prophet prepared and sent to the Saints in Jackson County, Missouri, at the early date of June 25, 1833. It was in essence a blue print of the City of Zion, showing the Temples to be built therein:

> The names of the Temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither: —
>
> Numbers 10, 11, 12, are to be called House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after *the order of the Son of God . . . . .*
>
> Numbers 4, 5, 6, The Holy *Evangelical* House, for the *High Priesthood of the Holy Order of God . . . . .*
>
> Numbers 22, 23, and 24, House of the Lord for the *Presidency* of the High Priesthood, after the order of Aaron . . .
>
> Numbers 19, 20, 21, House of the Lord, the Law of the Kingdom of Heaven, and messenger to the People; for the *Highest Priesthood after the Order of Aaron . . . . .*
>
> Underneath must be written on each house — *Holiness to the Lord* (*H.C.* 1:359)

Notice the clean separation between the temples to be built for the "Presidency of the *High Priesthood after the order of the Son of God*," as opposed to those to be built for the "High Priesthood of the *Holy Order of God*," wherein no reference is made to a presidency. The office of "Presidency" of the High Priesthood after the Order of the Son of God

requires a quorum composed of three men, who are High Priests in the Melchizedek Priesthood. This is in contrast to the ancient Patriarchal Order of the Melchizedek Priesthood which has no "Presidency" as such at its head, but rather is presided over by one man — namely the Presiding Patriarch of the Patriarchal birthright line. Another clue to understanding comes from the Prophet's reference to the Temples for the "High Priesthood of the Holy Order of God" — he refers to them as the *"Holy Evangelical House."* In the Prophets vernacular, the word "Evangelical" was merely a substitute for "Patriarchal"[g] hence he speaks of the "Holy Patriarchal House," which again establishes a connection to the House of Israel.

[g] D&C 107:39; *TPJS* 40, 151; *HC* 1:176

In the case of those temples to be built for the two basic orders of the Aaronic Priesthood, you will notice the same clean separation. Those to be erected for the least of these orders were to be built for the *"Presidency"* of the "High Priesthood after the order of Aaron." The word "Presidency" again denotes that at the head of this Priesthood there is a quorum of three men, thereby identifying this order with the lesser Priesthood in the Church of Christ. This is in contrast to the other more ancient order, which is referred to as the "Highest Priesthood after the order of Aaron" where no reference is made to a "Presidency," but rather, it is stated "the Law of the Kingdom of Heaven."

Discrepancies

There are documents coming from the Kirtland period which tend towards confusion with regard to the identity and nature of the "High Priesthood of the Holy Order of God." These documents do not originate with the Prophet — but they do come from other prominent leaders.

When the first High Priests were ordained in the Church, on June 3rd, 1831, and for several years afterwards, it was not uncommon for them to be referred to as the "High Priesthood of the Holy Order of God."[h] Undoubtedly those who made use of this appellation first discovered it in the Book of Mormon, where they found it associated with the calling of a High Priest. Thereafter they employed it (in what they thought was the same usage) as the proper name for

the priesthood of those who had been ordained High Priests in the Church. As we shall see, this is not strictly in accordance with Book of Mormon usage — nor does it accord with the revelations of the Prophet Joseph Smith. In fact, there is no revelation coming from the Prophet in which the calling of a High Priest in the Church of Christ is confused with the Holy Order of God. Quite to the contrary, the Prophet's revelations consistently associate this Priesthood with the "Holy Order," "Temple Work," "The House of Israel," and "The Church of the Firstborn." Consider the following revelation given to the Prophet in March, 1832:

> Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel . . . .
>
> A. We are to understand that those who are sealed are *High Priests, Ordained unto the* Holy Order of God . . . for they are they . . . to whom is given power over the nations of the earth, to bring as many as will come to *the Church of the Firstborn.* (D&C 77:11)

It cannot be denied that the Prophet's failure to correct his subordinates, does imply that he shared with them a common point of view. Nonetheless, the evidence from the Prophet's revelations consistently witness that he had a different understanding — namely, a knowledge of the Priesthood, which as destiny would have it, he would not share with the Saints for years yet to come — not until the Nauvoo period!

If on the other hand the Prophet did not at that early date, possess at least a basic understanding of the Priesthood as he taught it in Nauvoo, then it can only be said that he himself failed to recognize the message which his own revelations consistently conveyed!

There are five pre-Nauvoo sources coming from the Prophet, which either name or directly relate to the High Priesthood of the Holy Order of God. Of these five sources, four are in the scriptures and the fifth is predicated upon revelation. They are as follows: The Book of Mormon (chiefly Alma 13) published in 1829 — A Revelation given to the Prophet in March of 1832 (D&C 77:11) — An excerpt from the Joseph Smith Translation of the Bible, recorded in September 1832, or perhaps the month before (JST Exodus 34:1–2) — Another revelation given on the 22nd of the same month [i.e. September 1832] (D&C 84:18–25) — And the Plot for the City of Zion showing the construction of Twenty-Four Temples, dated June 25th, 1833 (HC

1:359). Of these five sources, all of them directly relate to temple work as it was conceived and practiced in the Holy Order at Nauvoo. We have already seen that one of them connects to the 144,000 from the Twelve Tribes of Israel and the Church of the Firstborn. The Plot for the City of Zion demonstrates a direct relationship to the Signs and Tokens as they were given in the Holy Order at Nauvoo, relating the High Priesthood of the Holy Order of God to "The Holy Patriarchal House." The three remaining sources (Alma 13; JST Exodus 34:1–2; D&C 84:18–25; see also D&C 124:34) either specifically name or directly refer to the "Holy Order and the Ordinances thereof." They reveal that the *"Holy Order"* is but an abbreviated name for the "Holy Order of God," and that it is through its sacred ordinances that the "High Priesthood of the Holy Order of God" is conferred.

Conversely, these same sources also state or infer, that it is through the authority of this same Priesthood that the ordinances of the Holy Order are administered. This all brings us back to the Nauvoo Doctrine, and the restoration in the Kirtland Temple.

However you may chose to slice this cake, history will vindicate that the Holy Order at Nauvoo was established, and its ordinances administered, through the authority which was restored in the Kirtland Temple. Through the ordinances of this "Holy Order" men were anointed to be "Kings and Priests" and given the "Sealing Keys of Elijah." It is this Priesthood and these Keys which constitute the *"Fulness of the High Priesthood of the Holy Order of God."*

It may seem incredible that at the early date of 1832, the Prophet would have a basic understanding of these principles, yet there are many sources which, when seen for what they are, will more than amply demonstrate this to be the case. There is, for example, a revelation which was given to the Prophet on July 17th, 1831, wherein the "Fulness of the Priesthood" is named and clearly connected to "the Anointing," "Plural Marriage," "The House of Israel," and the government or Kingdom of God.[i] In another revelation given on February 16th, 1832, "Kings" and "Priests" are named and clearly associated with the "Holy Spirit of Promise," the "Church of the Firstborn," "God the Father," and a fifth order of Priesthood which we have yet to discuss. It even goes on to pronounce them as "Gods."[j]

An investigation will demonstrate that not only did the Prophet possess a basic knowledge of the Priesthood in 1832, but it can be

found in the Book of Mormon in 1829 — and if we are to believe the Prophet's own account of his history, he may very well have received his first lessons on the night of September 21st, 1823.[k]

[i]*UPR* 10:4 – 5 [j]D&C 76:53 – 58 [k]JSH 1:36 – 39, 41 *TPJS* 237

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There is a great deal of material on Priesthood to be found in the early revelations of the Prophet, which to date, has largely gone unnoticed by the Church. After we are well founded in the Nauvoo doctrine, we will return to these sources, along with others in the Book of Mormon, and it will be marvelous indeed to see them come to life!

In light of the facts, it is easier to believe that the Prophet had reasons, other than simple ignorance, for not speaking out and correcting those who were in error. "Ye are little children" stated the Lord in a revelation to the Saints in March of 1832:

> And ye have not as yet understood how great blessings The Father hath in his own hands and prepared for you; and *ye cannot bear all things now;* nevertheless, be of good cheer, for I will lead you along. (D&C 78:17 – 18)

It was not yet time to reveal the Doctrine of the Priesthood, nor would it be, until the Keys were restored, and a Temple was built wherein its principles and precepts could be practiced by the Saints.[l] Even in Nauvoo the Prophet would continue in this policy — "The Second Priesthood is Patriarchal Authority," he stated in a public discourse, "Go to and finish the Temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood."[m] When the Temple was built, then he would teach the Saints.

[l]*TPJS* 237 [m]*TPJS* 323

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Even though we have no record of the Prophet ever correcting others in the improper use of the *"Holy Order of God,"* yet it may be significant that this appellation entirely fell out of use before the Nauvoo period. Probably in an effort to avoid confusion, even the Prophet began to speak of it in other terms. We have already seen that the *"One Hundred and Forty-Four Thousand"* were referred to in a revelation given in March of 1832 as "High Priests" who were "Ordained" unto the *"Holy Order of God."*[n] Ten years later, in 1842, the Prophet began to associate this

missionary body with "Kings" and "Priests"[o] who had been endowed and sealed through the ordinances of the Holy Order. He even went so far as to teach his associates that those who were anointed Kings and Priests and were sealed by the Holy Spirit of Promise, through the Second Anointing, would be among the Hundred and Forty-Four Thousand when they were sent forth to the world.[p]

[n]D&C 77:11 [o]HC 4:492–493 [p]HC 6:196; *WWJ* 2:348; *TPJS* 366;

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It was not until the May 4th 1842 meeting, in the upper brick store at Nauvoo, that the Prophet finally began to reveal these principles to a chosen few. Counting the Prophet there were ten men present, two of whose names were later stricken from the record because of apostasy. The History of the Church states that the Prophet spent this day instructing these men "in the principles and order of the Priesthood":

> attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood (*HC* 5:2; *TPJS* 237)

This is an obvious allusion to the Signs and Tokens as they are given in the Endowment. Notice the way the Prophet distinguishes between the Aaronic and Melchizedek Priesthoods. Following this, he then divides the Melchizedek Priesthood into two basic orders, referring to one of them as "the Highest Order of the Melchizedek Priesthood." Those who have been endowed know that this alludes to the Fourth Token, and if they will only consider, they will realize that it belongs to the Patriarchal Order of the Melchizedek Priesthood.

It is in this meeting that the duality of the Melchizedek Priesthood, or its division into two basic orders, namely, the Apostolic and the Patriarchal, is for the first time clearly explained and set forth by the Prophet — not however to the Public, but in a secret oath bound organization, which is named both in the Book of Mormon and by the Prophet as the "Holy Order."[q] It is here, in this meeting, if never before, that the Prophet finally corrects the false notions of his subordinates with regard to the true nature of the "High Priesthood of the Holy Order of God."

[q]Alma 1

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The Endowment and 2nd Anointing

Nearly all of the Priesthood developments which occurred during the Nauvoo period revolve around the Endowment of the Fourth Token, and that of its attending counterpart, the Second Anointing. Indeed, so central were these ordinances to the Prophet's activities that without a basic understanding of them, the whole period is veiled in darkness.

Since our present objective is the relationship of the Patriarchal Priesthood to the Book of Mormon, we will avoid discussion of the lesser orders, except to say, that it is to be presumed, that any individual who arrives at the Temple to receive the Fourth Endowment has already undergone a tremendous personal growth. This will undoubtedly be the case if he has honored the Covenants he has made in the lower stages of his Endowment — and if not, then the Authority who is responsible for his presence in the Temple has adulterated the Priesthood.

Admittance into the Kingdom of the Father

It might truthfully be said, that the ultimate purpose of the Fourth Endowment is to bring man back into the presence of the Father — not just to stand before him as cowering sinners, but that we might enter into His presence and into our immortal rest as glorified beings. This is the symbolical message of the Ceremony at the Veil. The man petitions the Father for entrance into His presence as an Exalted being. He desires an eternal union, and a dominion over an ever increasing posterity — to reign and rule as a God — a Patriarch, Priest and King! The Father responds to his petition by affirming that upon certain conditions his request will be granted. This then is the essence or central theme of the Fourth Endowment — the preparation of man and wife for Exaltation, as legal heirs in the Kingdom of the Father.

To Every Kingdom is a Law Given

In accordance with the law of Heaven, a man must first be proven in a probationary state before he is admitted into a Kingdom of Glory — he must demonstrate through a trial, involving practical experience, that he is both willing and able to rule his own life in harmony with the principles belonging to the Kingdom to which he aspires.

In agreement with this law, it is carefully explained to the neophyte, that "to every kingdom is a law given" — all blessings are predicated upon obedience to certain laws, and before any individual can obtain a blessing he must first abide the law upon which the blessing is predicated.

After the conditions have been clearly set before him, the neophyte (of His own free will and choice) enters into a covenant, and thereby entails upon himself the responsibility of living accordingly. Having thus obligated himself, he is now endowed with a mock kingdom — he is Anointed and Ordained as a King and Priest, to rule and reign in the House of Israel, and his wife in like manner as a Queen and Priestess — last of all they are married for Time and Eternity.

The Probationary State

At the time of their anointing and again at their marriage, they are carefully instructed concerning their Covenants. It is made perfectly clear to them that their anointing and marriage has not been ratified by the Holy Spirit of Promise. Quite to the contrary, they have only taken the initial steps — they have in substance entered into a probationary state. Even though the man has been anointed as a King and Priest and his wife as a Queen and Priestess, nonetheless, their anointing has not been sealed for eternity and its validity will end with their probation. Their marriage and the sealing of their children is all on the same premise — *it is all probationary!*

After they have demonstrated that they will abide by their covenants, then they will be called forth to receive a "Second Anointing" and a second marriage or sealing ceremony. Through the sealing powers which will be exercised in this ordinance, their probationary period will be brought to a glorious end. If on the other hand, they should choose to neglect their covenants, the consequence will be that they forfeit their anticipated blessings, and their probation will end in disappointment.

The Patriarchal Priesthood

In the First Anointing the man is actually anointed and ordained as a King and Priest. Through this ordination the Patriarchal Priesthood is conferred upon him — but not its fulness! The Sealing Keys of Elijah constitute the fulness of the Patriarchal Priesthood, and since his anointing is only intended for the duration of his probation, these Keys were not conferred. The reason for this is self-evident. The

primary purpose of the Sealing Keys is to confer blessings which will follow an individual into the next life. Since the neophyte has not as yet proven himself worthy of these blessings, he is not entitled to the Priesthood upon which they are predicated. It will not be until after he has successfully completed his probation, that he will be called up and receive a "Second Anointing," wherein these Keys will be conferred upon him. At that time all his former blessings will be ratified by the Sealing Power of the Priesthood. He will again be anointed as a King and Priest and the sealing Keys of Elijah will be conferred upon him. In addition to this, he will experience a second marriage or sealing ceremony with his wife. The difference between this sealing and the first is that this time, his anointing and marriage will be attended with the assurance of an eternal validity — he is promised that his priesthood will pass with him into the next life, and into the eternal worlds to come — and not only his priesthood, but his family kingdom as well. Truly his Priesthood will be after the power of an "endless lives."

The Sealing Power that is exercised in this ordinance is referred to in the revelation on eternal marriage as the "Holy Spirit of Promise." Through this sealing, a man and wife receive a "Promise," or a "more sure Word of Prophecy"[a] concerning their "Calling and Election"[b] in the next life. They are promised that they will receive admittance into the Highest degree of Celestial Glory and that their union will continue throughout Time and Eternity. In their first marriage or sealing they enter into the Probationary state of the "New and Everlasting Covenant of Marriage." It is not until this Second Ceremony that their union is sealed for eternity by the Holy Spirit of Promise.

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[a] D&C 131:5 [b] *TPJS* 323, 338; 2 Peter 1:10

This then is the purpose of the Second Anointing — to convey the Fulness of the Patriarchal Priesthood — to seal or ratify Priesthood blessings on an eternal basis — and finally, to seal a man and woman up preparatory to their entrance into the presence of God the Father.

This Is Eternal Life
To Know God

The Prophet's teachings clearly establish that the road to Eternal Life commences with a diligent search for the knowledge of God. This he

most forcefully impressed upon the minds of the Saints three months previous to his death. "I want to ask this congregation [a question]," he stated, "[and I want] every man, woman and child to answer the question [for themselves] in their own heart":

> What kind of a Being is God? Ask yourselves — turn your thoughts in[to] your [own] hearts and [answer if you can]. I again repeat the question — "What kind of a being is God?" [Is there] any man or woman [here] that know[s] Him? Have any of you seen Him, or heard Him, or communed with Him? Here is the question that will peradventure (from this time forth) occupy your attention. The Apostle says, "This is Eternal Life to know the only wise God and Jesus Christ whom He has sent." (John 17:3) That is Eternal Life!
>
> If any man enquires, "What kind of a being is God" — If he will search diligently his own heart [and he] casts his mind to [and fro, and finds that he does not] know [God — If he were to ask] I would say, "If you do not know God, you have not Eternal Life! If [he believes] the declaration of the Apostle [to] be true, he will realize that unless he knows God he has not Eternal Life, [for] there can be Eternal Life [up]on no other principle!
>
> My first object [then, if I am going to obtain Eternal Life] is to go back [to the beginning of creation] and find out the character of the only wise and true God! (New Amalgamated text of a Discourse delivered by the Prophet Joseph Smith, on April 7th, 1844; see *WJS* 340, 344, 349, 356; *TPJS* 343–344)

Reason alone would tell us that the knowledge of God is the first step on the road towards the realization of Eternal Life — but whence cometh the knowledge? The Scriptures seem so contradictory upon this subject![c]

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[c] John 14:8–11; 20:17; Acts 7:55–56; John 4:24; Gen.18:1–33; Luke 24:39

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Had history taken the course of the original plan, the basic principles of this understanding would have been included in the Endowment of the Third Token. This is the natural setting for the revelation of what might appropriately be dubbed, "The Kirtland Doctrine on Deity." However, as it happened — in the rush of things, and the untimely death of the Prophet, the fundamental principles which naturally belonged to this Endowment were never revealed. To be sure, the Sign and Token is there, but the accompanying Keys of Knowledge were never given. That this is so is clearly born out in the Doctrinal Conflict between Apostle Orson Pratt and President Brigham Young. Pratts theology was largely

based on an incorrect understanding of the Kirtland doctrine, while President Young founded his beliefs in the teachings of the Prophet as they were set forth during the Nauvoo period. Pratt spread his views so profusely through his writings and public discourses that President Young was finally impelled to call him down for teaching false doctrine. However, when it came time for Pratt's correction, President Young did not find himself equal to the task, as he could not deal with the Kirtland revelations which Pratt quoted so fluently from the Doctrine and Covenants. For the want of a better way, President Young was finally compelled to resort to authoritarian means in order to resolve the dilemma, conceding as he did so, that there was a mystery concerning the matter which he did not fully understand.

Had President Young been well founded in the Kirtland doctrine, he could have employed those same revelations in his own defense, and thereby corrected Orson without the use of authoritarian tactics, for the truth would have cut its own path! And as for his mystery — in it he would have discovered the very essence or Keystone of Eternal Reality, and in the light of its glory a blazing sword. As it was however, though Orson was wrong and President Young was right, all the same, they both blindly stumbled in ignorance of the same glorious principle which would have brought both parties to a joyous union.

Though many have tried to resolve the riddle of the Kirtland Doctrine, to date none have met with success. All this notwithstanding, it is truly a beautiful and well ordered theology, and when it is finally given to man in terms which are intended for the masses, its gleaming blade of Glory will sink deep into the hearts and minds of all those who search for God!

The Kirtland Doctrine is a subject which deserves a book in itself and now is not the time, but when we come to the doctrine on deity as it is set forth in the Book of Mormon, we shall find that the Kirtland era is the crucial bridge or interface to the Nauvoo period. Indeed, so fundamental is this doctrine, that in its absence, it becomes impossible to fully comprehend the covenants of the Fourth Endownment and the Fulness of the Priesthood.

Heads may roll and Fur may fly,
but the Sword of Truth shall prevail
As a Beacon of Light, from Celestial Glory,
to the ends of the Earth shall it shine.

In a universal tongue, shall it speak to man —
inspiring all nations, cultures and people.
And the Knowledge of God shall envelope the Earth
as the waters cover the sea.

With the fundamental principles of deity clearly set forth in the third Endownment, and the crowning concept of the Patriarchal God being established in the Fourth, the man's faith becomes firmly grounded with a realistic understanding of his own natural relationship, both to God and Eternity. Yet with all this, still the man hath not Eternal Life!

In the Second Anointing the Promise of this blessing is sealed upon him — but even with the promise, still the man hath not as yet obtained the coveted prize.

While it is undeniably true that a man's search for Eternal Life must begin with principle, it is equally true that its ultimate end must culminate in a personal experience with God — the promise, therefore, should not be confused with the real thing! And it is this personal experience and not the Promise, which is the object of the sealing in the 2nd Anointing.

The Gift of Eternal Life is, after all, more than a mere acquisition of facts concerning the character and principles of the Divine Being — and there is a spacious difference between having the "promise" and the realization of that "Promise," as it takes place when a man enters into his "Eternal Rest." It is not until a man enters into the presence of the Father and the Son that he begins to realize the fulfilment of the Promised Blessing — This is indeed the beginning of a new relationship, and the end of a long road — it is the ultimate fulfilment of the Endowments purpose, and the sealing in the 2nd Anointing.

When a man has traveled the length and breadth of the road to Eternal Life — having perfected his faith and character he shall be brought to stand before the Father and the Son to be crowned by their own hands with the Divine Power of the Gods — herein he receives a Priesthood which does not pass down from one mortal to another. It is only to be received direct from God, "by the calling of His own Voice." It is the consummated union with the Gods — The Fulness of Divine Power — the power of creation, by which worlds are made — "All power, both in Heaven and on Earth" — Adam had it — Enoch had it — Noah and Melchizedek had it — Abraham, Elijah and Jesus had it, and there were also many others — and if we

are to believe the revelations of the Prophet, he himself was scheduled to receive it in the Temple at Nauvoo.

The Nauvoo Period —
The History

On May 4th 1842, the Prophet's history refers to the Patriarchal Priesthood as represented by the 4th Token, saying it was the "Highest Order of the Melchizedek Priesthood."[d] When Joseph Fielding Smith prepared the *Teachings of the Prophet Joseph Smith* for publication, he added a title heading in front of this same entry, again referring to it as the "Highest Order of Priesthood Revealed."[e] A year and four months after the May 4th meeting, the Prophet referred to this same order of the "Patriarchal Priesthood" as "the greatest [Priesthood] yet experienced in this Church."[f]

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[d]*HC* 5:1–2 [e]*TPJS* 237 [f]*WJS* 245

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The difficulty with the Patriarchal Priesthood is that it creates damming problems for the concept of Apostolic Succession. Patriarchal Priesthood does, after all, naturally suggest Patriarchal succession, and since it was the "Highest Order of the Melchizedek Priesthood," it did not rightly come under the jurisdiction of the Apostleship. To be sure, most of the Twelve held the Fulness of this Priesthood, just as did all others who had received their Second Anointing, however, as they all well knew, that in itself did not constitute any one of them as the Prophet's birthright heir!

If only there was some means whereby we could explain this Priesthood away into some kind of cryptic authority, which mysteriously is, but actually isn't — some kind of coveted power, which is without jurisdiction or the right to govern! Perhaps we can construe it to be some nebulous authority which a man receives when he enters into the "New and Everlasting Covenant of Marriage," or better yet, a mysterious power which is conferred in the Endowment when the man receives the Signs and Tokens of the Priesthood — thats what it is — the Patriarchal Authority is the Keys to the True Order of Prayer!

If only we could emasculate the Kingdom, and convert it into a secular organization without Divine Power to Govern — then the problem would forever be resolved. This would indeed be a most clever trick, and a very effective operation for those of us who must believe in the doctrine of Apostolic succession — why, even the surgeons blade could not do it better!

We will sweep the Nauvoo Doctrine on Priesthood and the Kingdom under the carpet, and condemn the skimpy record which survived as meaningless Jargon. We will then revert back to the old Kirtland Standard on Priesthood, Church and Kingdom, and view succession from a perverted perspective of the 1835 Revelation given to the Prophet. (See D&C 107)

Of course, this will be easy for us to do — after all, the Nauvoo Doctrine was taught in complete secrecy — only the initiates knew the truth, and they were all sworn to secrecy — even forbidden from making a record. On the other hand, the Kirtland Doctrine was published to the world in the Doctrine and Covenants — it is truly the only doctrine which the general mass of the Saints ever knew!

This deception did not altogether originate with present day scholars — quite to the contrary, it had its beginnings with Brigham Young and the succession crisis of 1844. Due to the apostasy of Emma and her children, as well as that of William Smith, the doctrine of the Patriarchal Priesthood became a threat to the Kingdom. This problem was only further compounded by the Prophet's latest revelation concerning the scattering of the Saints throughout the Americas.[g] In accordance with this revelation and the Law of Adoption, many of the Fifty, who had been prepared by the Prophet, wanted to "Draw off a Party" from the Church and go build their Family Kingdom under the government of the Patriarchal Priesthood and the Church of the Firstborn.[h] Truly the Church was as the dandelion, with its many chutes ripe and carefully prepared to cast forth upon the wind.

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[g] *TPJS* 362–363; WJS 362–365 [h] *TPBY* 8–18–44

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Had the Prophet lived all this would have been according to plan — as things stood at his death however, if the body had scattered, it would have been without a head and ultimately it must have spent its strength and died in confusion.

All of these problems revolved around the Patriarchal Priesthood, and Brigham was not the appointed heir to whom the "Princes of the Kingdom" would naturally owe allegiance! The Saints therefore needed time to regroup, and to develop new loyalties and commitment to an unexpected heir to the throne! This is not to say that President Young considered himself to be the Prophet's successor, for he himself conceded many times that he was not, at least not in the sense that he was the

Prophet's birthright Heir — as he himself confessed — he was just "a good hand to keep the wolves out of the flock."[i] But if he did not act, and that too, most decisively, the flock would be scattered to the four winds, and the sacrifice of the Saints would all be brought to naught!

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[i] *JD* 8:69

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Kings and Priests —
the Patriarchal Priesthood

What then is the Patriarchal Authority — what is its rightful dominion — what does the record say about it, and how is it obtained?
The Patriarchal Priesthood was first revealed by the Prophet on May 4th, 1842 in connection with the Endowment and the 2nd Token of the Melchizedek Priesthood. It was on that day that he first conferred it upon others. That this Priesthood is not inherent in the "New and Everlasting Covenant of Marriage" is self-evident from the fact that there were no marriages performed on that day — neither were there any women present in the meeting — nor for that matter, had any of those who were present (with perhaps the exception of the Prophet) as of yet been married in the "New and Everlasting Covenant."

Of the ten men who were present, three have left us a record concerning the nature of their ordination — they are the Prophet Joseph Smith, Bishop George Miller, and Apostle Heber C. Kimball. All three accounts come from what historians classify as a "secondary source" — that is, they were not recorded at the time that the incidents to which they refer transpired. This however is not in itself an argument against their veracity. For one, all three have an independent origin, and yet they all agree in substance. The only discrepancy is the date — George Miller missed the date by a day, and Heber C. Kimball by a month, however, both of these correctly name all ten of those present at the meeting, and all three consistently affirm that the ordination took place in an anointing.

The Miller statement comes from a letter which he wrote on June 26th, 1855. It was the 2nd letter in a series of 7 which he addressed to *"The Northern Islander"* between June and August of that year. The correspondence was inspired by an invitation from that publication for Miller to give an account of his history and experiences since he had joined the Church.

The fact that Miller kept a good diary is clearly born out by the dates and minute detail to be found in his correspondence. Not only does he often give exact dates, but he also notes the time of day when many of his experiences took place.

Unfortunately, after his death, Miller's papers fell into the hands of a relative who did not know their value, and in 1916 they were consigned to the flames. Not all of them were destroyed however, and the remains were rescued from the ashes by his son and published the following year by the "Historical Society of Southern California." Coincidentally, among the fragments, the only diary to survive pertained to that time period covered by the last half of his June 26th, 1855 letter — from October 13th, 1842 to February 3rd, 1843. The surviving fragments clearly witness that Miller was an avid diarist — he habitually made daily entries, often giving detailed accounts of each days activities. The connections between this diary and his letter are easily recognized and demonstrate that he made good use of them in the composition of his history. Indeed, it is not at all unlikely that his reference to the May 4th, 1842 meeting may have been taken largely verbatim from that record. If Miller's June 26th, 1855 letter must be classed as a secondary source, it was nonetheless based on primary material.

It should be remembered that both Miller and Kimball were intimately associated with the Prophet and were involved with the Endowment from the very beginning to the end of the Nauvoo period. To suggest that these men did not understand the essence of their own Endowment and the difference between their first and second anointing is preposterous. Whether it was one or ten years later, it would have made no difference.

On October 9th 1843, the Prophet spoke at the funeral of General James Adams, who was one of the ten men in attendance at the May 4th, 1842 meeting. Speaking of what had transpired on this day, the Prophet stated:

> I anointed him [i.e. James Adams] to the Patriarchal Power — to receive the Keys of Knowledge and power, by revelation to himself. (*TPJS* 326; *WJS* 253)

When a Stake Patriarch is ordained, you do not anoint him to office — neither do you anoint a man to the Signs and Tokens of the Priesthood — nor in the ceremony of the New and Everlasting Covenant of Marriage — You do however "Anoint" men Kings and Priests. Since

James Adams never lived to receive his Second Anointing, we are forced to conclude that the "Anointing" to which the Prophet referred, can have reference to none other than the First Anointing which Adams received on May 4th, 1842.

According to the testimony of George Miller and Heber C. Kimball, James Adams along with seven other men were anointed as Kings and Priests in the May 4th, 1842 meeting, with Hyrum and Joseph receiving the same ordinance the following day.[j] Herein is the essence of the "Patriarchal Power" — not in being anointed "to become a King and Priest"[k] — this is like being "Almost Pregnant" — there is no Priesthood conferred in such an anointing! Bishop George Miller states in definite terms the essence of what took place on the 4th of May, 1842:

> Many of the Apostles and Elders having returned from England, Joseph *washed and Anointed as Kings and Priests to God, and over the House of Israel,* the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself; and ***Conferred on us Patriarchal Priesthood***. This took place on the 5th and 6th of May, 1842. (H.W. Mills, "De Tal Palo Tal Astilla," Annual Publications — Historical Society of Southern California Vol. X [Los Angeles: McBride Printing Company, 1917]: 120 –21)

Heber C. Kimball verifies the accuracy of Millers testimony with a similar statement which he recorded in his diary, during the early Utah Period:

> Strange Events
>
> June 1842. I was initiated into the *ancient order* was washed and *anointed* and sealed and *ordained a priest and so forth [i.e. a king]* in company with nine others; Viz, Joseph Smith, Hyrum Smith, Willaim Law, William Marks, Judge Adams, Brigham Young, Willard Richards, George Miller, Newell K. Whitney. "(Undated entry in Heber C. Kimball Diary; see also Helen Mar Whitney, *Plural Marriage as Taught by the Prophet Joseph Smith*, 1882 p. 30)

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[j] *HC* 5:1 – 3 [k] *TPBY* 12 – 23 – 45

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Contradictions

There are a few statements coming from Brigham Young that have been argued as a contradiction to some of the foregoing conclusions.

One of these is a comment which he made on August 6th, 1843, while speaking to a congregation of about 300 Saints in Philadelphia. After he had "remarked in conversation or enquired who had [the Fulness of] the Melchizedek Priesthood," he stated:

> That if any in the Church had it he did not know it. For any person to have the fulness of that priesthood [he] must be a King and a Priest. A person may have a portion of that Priesthood the same as Governors or Judges of England have power from the King to transact business but yet he is not the king of England. A person may be anointed king and priest before they receive their kingdom & c. (*WWJ* 2:271 – 272; see also the *HC* 5:527

The argument which has been developed from this statement, is that if a man had to be a King and Priest in order to have the fulness of the Melchizedek Priesthood, then the converse of this statement must also be true — namely, that no one can be a King and Priest unless he holds the Fulness of the Melchizedek Priesthood.

This understanding does not rest upon one remark alone, for there are numerous other statements, all coming from contemporaries of the Prophet which convey the same idea. It is no doubt the close association which these men have drawn between the Fulness of the Priesthood and Kings and Priests which has led to the common belief that they are one and the same. Consider for example the following statement which was made by President Young in the Temple at Nauvoo:

> "We have been ordained to the Melchizedek Priesthood which is the highest order of Priesthood and it has many branches or offices — and those who have come in here and have received their washing and anointing *will be ordained Kings and Priests* and will then have received the *Fulness of the Priesthood*, all that can be given on Earth, for Brother Joseph said he had given us all that could be given on Earth." (*TPBY* 12 – 26 – 45)

To follow this argument to its logical conclusion — since as of August 6th, 1843, no one in the Church held the Fulness of the Priesthood — and since the Priesthood of a King and Priest is merely an alternate reference to the same authority — neither therefore, were there (as of this date) any men in the Church who had been anointed as Kings and Priests.

If this argument were correct, it would preclude the possibility of there having been any Kings and Priests Anointed on May 4th, 1842, and we would be under the necessity of searching for another understanding, in order to identify the Patriarchal Priesthood.

Notwithstanding the pat appearance of this argument, it still has its problems. To begin with, the conclusions of this converse argument do not necessarily follow. The fact that a man cannot hold the Fulness of the Priesthood without being anointed a King and Priest, does not prove that a man cannot be legitimately anointed a King and Priest without holding the Fulness of the Priesthood — and even though it might be taken by inference in both of these statements (i.e. that these two terms are synonymous), nonetheless, in neither case is it so stated. Brigham Young did not say that there were no Kings and Priests in the Church — what he said was that he knew of no one in the Church who then held the Fulness of the Priesthood. Following this, he remarked that "A person may be anointed King and Priest before they receive their Kingdom." This last remark, rather than being supportive, is actually damming to their whole argument, for while this statement may hold true in the case of the First Anointing, it is contrary to the very nature of the ordinance for such a thing to ever happen in the Second Anointing. Bear in mind that a man's Kingdom is constituted of his family, or his wives and children — first as they are sealed to him in the New and Everlasting Covenant of Marriage, and secondly through the Sealing in the Second Anointing. In the case of the First Anointing, it would be within the normal course of events for a man to be Anointed King and Priest and to receive its accompanying Endowment before he receives his Kingdom, or before he enters into the New and Everlasting Covenant of Marriage. This was precisely the case of those who received their First Anointing on May 4th, 1842. They were anointed Kings and Priests, but none of them had, as of yet, been married in the New and Everlasting Covenant of Marriage — they therefore had no wives and no children sealed to them, and consequently, in strict accordance with the Law of the Priesthood, they had no dominion, and no Kingdom.

This is in sharp contrast to those who receive the Second Anointing, for it is entirely contrary to the very order of things for any man to receive this ordinance until after he has entered into the New and Everlasting Covenant of Marriage and has successfully completed his probationary state — indeed, part of the very ordinance itself is that a man's Kingdom or wives and children are sealed to him on an eternal basis. Rather than being contrary, when seen in its true light, this statement of Brigham Young's actually supports the premise that men

may be anointed Kings and Priests in the First Anointing. Indeed, it is not at all unlikely, that when he made this remark, he had himself and others in mind, whom he had personally witnessed being anointed Kings and Priests on May 4th, and 5th, 1842.

Again, President Young's later statement affirms that men will be "Anointed Kings and Priests and will then have received the Fulness of the Priesthood." The context of this statement is the Second Anointing as it would soon be administered to the worthy Saints in the Temple at Nauvoo. Those who had already received their Endowment would be called into the Temple where they would be anointed Kings and Priests and receive the Fulness of the Priesthood.

This statement is completely in agreement with the premise of this work — it was the Prophet's doctrine that men would be anointed Kings and Priests in the Second Anointing, and that therein they would receive the Keys of the Fulness of the Priesthood — that however does not go to say that he confused these two powers as indistinguishably one and the same — and neither does it answer for what took place in the First Anointing that was administered by the Prophet on May 4th, 1842. We must remember, that there are two anointings to be considered, and in conceding all of the above, the big question still remains — namely, did the Prophet Anoint men Kings and Priests on May 4th, 1842? And in giving this question consideration, let it be remembered, that there are two statements affirming that he did, and there are none saying he did not. Both Heber C. Kimball and George Miller clearly state that men were anointed Kings and Priests — Miller directly associates this anointing with the conferral of the Patriarchal Priesthood, and the Prophet confirms this association by stating in definite terms that he "anointed" them "to the Patriarchal Power." But while these statements directly affirm that men were anointed Kings and Priests, there is no allusion whatsoever to the Fulness of the Priesthood. Truly, as Brigham Young said, as of August 1843, there were none in the Church who had received the Fulness of the Patriarchal Priesthood.

The Fulness of the Patriarchal Priesthood

A careful study of the Prophet's doctrine will reveal that it was the Sealing Power of Elijah which he identified as the "Keys of the Fulness of the

Priesthood," and not just the Anointing of Kings and Priests. Hence, the ten men who were anointed Kings and Priests on May 4th, and 5th, 1842, had indeed received the Patriarchal Priesthood, but not its Fulness — they had been given the authority to Govern, but not the Power to bless. The Power to bestow the blessings of Exaltation would remain vested in the Sealing Keys of Elijah, and it would not be until after they had faithfully completed their probation that they would receive this Priesthood. This distinction of the Sealing Keys is clearly set forth in a discourse which the Prophet delivered on March 10th, 1844:

> Now for Elijah — the spirit, Power and calling of Elijah is that ye have Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers and Endowments of the Fulness of the Melchizedek Priesthood and of the Kingdom of God on the Earth, and to receive, obtain and perform all the ordinances Belonging to the Kingdom of God. (New Amalgamated Text)

There is a great deal to comprehend in this — the Prophet specifically names the Power of Elijah as the Keys to the "Endowments of the Fulness of the Melchizedek Priesthood" and the authority to "receive, obtain and Perform all the ordinances belonging to the Kingdom of God." Surely, if the Sealing Keys constitute the authority by which the "Endowments of the Fulness of the Priesthood" are administered, then they must also of necessity comprehend the power which they convey!

The Prophet adds depth to this statement as he begins to teach the Saints about the relationship between the Sealing Keys of Elijah and the union of the Heavenly and Earthly Family of the Father:

> Now comes the point, what is this office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! He should send Elijah to seal the children to the fathers and the fathers to the children. Now was this merely confined to the living, to settle difficulties [or quarrels] with families on Earth? By no means — it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth but [also] in Heaven — both the living and the dead to each other . . . . Here we want the Power of Elijah, to seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and the Keys of the Kingdom of Jehovah [i.e. God the Father]. (New Amalgamated Text)

It is through the Power of Elijah that men on Earth are made Joint Heirs in the Celestial Family of the Father — indeed, through this Power, and the Law of the Fulness of this Patriarchal Priesthood, the

Family of the Father is bound together in an Eternal Union as **One**. Little wonder then that the Prophet should refer to them as the *Keys of the Kingdom of the Father*, for they are in very deed the Key to the Gate of the Celestial City, and the Royal Seal of admittance into the Family Kingdom of the Father. It was with this same doctrine in view that President Brigham Young made the Following statement on August 15th, 1847:

"Elijah is spoken of in the Bible that he should come in the last days to turn the hearts of the fathers to the children and the children to their fathers. (Malachi 4:6; D&C 110:15) The fulfillment of this scripture is manifest in establishing the Kingdom of God and Priesthood on the Earth in the last days and those who hold the Keys of the Priesthood and Sealing Power have the Spirit and Power of Elijah." (*TPBY* 3:8 – 15 – 47)

In view of all this, is it not most fitting that the Sealing Power should be the "First and Highest Honor due to Priesthood"[l] — indeed, the authority by which a Patriarch truly has the Power to bless his children — even the Fulness of the Father's Priesthood.[m]

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[l]*UPR* 61:32 [m]*Juvenile Instructor* 15:111

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There is only one way that the Lord has marked out, by which a man can obtain this Priesthood, and that is by receiving and living in accordance with the Highest Laws and Ordinances of the Father's Church and Kingdom. Of critical importance to this is the Endowment of the Fourth Token, wherein the Fulness of the Law of this Priesthood is completely explained. Following this, the man enters into a probationary state to determine if he will live this law in accordance with the covenants which he then makes. It will not be until after he has successfully completed this probation that he will be called forth to receive the crowning blessings of the Father's Kingdom, as they are given in the Second Anointing, and it is at this time that the Keys of the Fulness of the Priesthood will be conferred upon him. This was the substance of the Prophet's doctrine — "If a man gets a fulness of the Priesthood of God [the Father]," the Prophet stated on one occasion:

he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. (*TPJS* 308)

The First conferral of the Fulness of the Priesthood (at least as far as its ordinances are concerned) took place on September 28th, 1843, when the Prophet and his wife Emma received their "Second Anointing of the Highest and Holiest Order." (Diary of Willard Richards) The Prophet's diary records that on this day he "was by common consent and unanimous voice chosen president of the Quorum [i.e. the Holy Order]":

"and [was] anointed and ordained to the highest and holiest order of the Priesthood (and companion)" (Joseph Smith Diary, Sept. 28, 1843)

Perhaps the most decisive statement to establish the distinction between the Sealing Keys and the Priesthood of King and Priest is set forth in the Second Anointing itself, where the conferral of both powers is very clearly distinguished. The following is an extract from the ordination of Heber C. Kimball, as he received it in his Second Anointing, from under the hands of President Brigham Young, on January 8th, 1846:

"Bro. Heber Chase Kimball, in the name of Jesus Christ we pour upon thy head this holy oil and we anoint thee a *King* and a *Priest* unto the *Most High God,* in and over the Church of Jesus Christ of Latter-day Saints and also *Israel* . . . and I seal upon you *power to bind on earth and it shall be bound in heaven,* and whomsoever thou shalt *loose on earth shall be loosed in heaven,* and whomsoever thou shalt curse shalt be cursed, and whomsoever thou shalt bless, shall be blessed . . . . and I seal upon you all the blessings of thy progenitors, even Abraham, Isaac and Jacob — and even as far back as the Priesthood . . . . We also seal upon thee all the power and blessings of the holy resurrection even to the Eternal Godhead . . . (Record of Anointings, January 8th, 1846) *(to be continued)*

President Brigham Young: No person can reveal the things of God, *but by the revelations of Jesus Christ.* When we hear a man That Can Speak Of Heavenly Things, and present them to the people in a way that they can be understood, you may know That To That Man The Avenue Is Open, and that he, by some power, *has communication with heavenly beings;* and when the highest intelligence is exhibited, he, perhaps, has communication *with the highest intelligence* that exists. *(Journal of Discourses 8:206)*

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